HE UNIVERSITY OF CHICAGO

ROUND TABLE

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WHAT SHOULD THE CHURCHES DO IN WAR?

• COLWELL
• MORRISON
• REDFIELD

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ROUND TABLE

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NOTE

The supplementary information contained in the footnotes to the following text, developed by staff research, is not to be considered as representing the opinions of the ROUND TABLE *speakers. Following the transcript of the broadcast are questions which readers may wish to use for analysis and discussion. It is hoped that teachers and discussion leaders may find this additional service of the* ROUND TABLE *transcript helpful in their study of the subject discussed in the broadcast.*

What Should the Churches Do in War?

A UNIVERSITY OF CHICAGO ROUND TABLE BROADCAST*

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ROBERT REDFIELD, Dean of the Division of the Social Sciences, University of Chicago

* A radio discussion broadcast from the University of Chicago over the Red Network of the National Broadcasting Company, Sunday, February 15, 1942, at 1:30 P.M., Central War Time.

The ROUND TABLE, oldest educational program continuously on the air, is broadcast entirely without a script, although participants meet in advance, prepare a topical outline, and exchange data and views. Subjects are chosen because of their social, political, or economic significance. The program has no "ax to grind." In the selection of speakers, the effort is to provide a balanced discussion by participants who have special competence and knowledge. The opinion of each speaker is his own and in no way involves the responsibility of either the University of Chicago or the National Broadcasting Company.

What Should the Churches Do in War?

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Every Sunday since December 7, 1941, the leaders of American churches have asked themselves: "What shall I say about the war?" During World War I the churches exercised their powerful influence upon public thinking to strengthen national morale, to sell Liberty Bonds, to frighten slackers, and to create terrifying images of the heartless enemies. Today, remembering the experiences of the last war, the leaders of the Church have approached the problem of their wartime responsibilities with less haste and greater deliberation.

Is this a holy war? Must citizens of the United States learn to hate the peoples of Japan, Germany, and Italy in order to win this war? Is the Church an instrument of war? Are the fundamental responsibilities of the Church altered by war?

To answer these and other questions, of interest not only to churchgoers and their spiritual advisers but to every thoughtful citizen, the University of Chicago ROUND TABLE *invited three experienced observers to its microphone to discuss: "What Should the Churches Do in War?"*

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MR. REDFIELD: As a layman I should like to ask you two gentlemen of the Church a question. The question has to do with the right of church leaders to speak for their congregations on matters concerning the war. For example, I believe the Methodist bishops met in Georgia last December and declared that "the Methodists o

America will loyally support our President and our nation." Who were the Methodists talking in that case?

MR. COLWELL: I doubt if the officials ever talk for anyone other than the officials, whether it be the president of the Northern Baptist Convention or the executive head of the Congregational Church or the board of bishops of the Methodist Church. There is a big gap between official leadership and church membership.

MR. MORRISON: But there is a body representative of the Methodist Church, and a body representative of all churches, which can speak perhaps better for the Church as a whole, for their churches, than the bishops.

MR. REDFIELD: What is that?

MR. MORRISON: To stay with the Methodist Church, in 1940 the Methodist General Conference passed a resolution to the effect that the church was not to engage in any preparation for war or to loan its buildings for any kind of war activity whatsoever.[1]

MR. COLWELL: It's true that when a representative body of a church, an assembly or a general conference, speaks, it speaks with a higher degree of representation than does a single official or a small group of officials. But it's still true that this isn't exactly the churches. There is still a big gap between any such official group and the resolutions they are willing to adopt.

MR. MORRISON: Quite true. And the general membership of the Church, of course, varies in the degree of its information and intelligence on such large issues as this.

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[1] *The Methodist Church, at its 1940 General Conference, said: "We insist that the agencies of the church shall not be used in preparation for war, but in the promulgation of peace. We insist that the buildings of the church dedicated to the worship of God shall be used for that holy purpose, and not by any agency for the promotion of war."*

MR. REDFIELD: What we are talking about are the church-goers and their leaders.

MR. COLWELL: I think that's true. It's the membership of a local church, the pastor, the priest, and the rabbi in the local situation. We are talking about our own role as individuals in that situation and of the role of other people outside.

We are not preaching sermons to them or urging them particularly to preach sermons.

MR. REDFIELD: You mention the priest and the rabbi. I suppose that you think that they are, in a wide sense, included in this consideration, although, naturally, you two gentlemen represent the Protestant groups.

MR. COLWELL: That's quite true. My own background is essentially Methodist and Baptist, and Morrison, as editor of a religious journal, speaks for interdenominational Protestantism.

MR. REDFIELD: Then I should like to ask Morrison if he will tell us what he thinks the attitudes of the people in the Church are today with reference to the war?

MR. MORRISON: I think that there are three attitudes. One is the conventional attitude of loyal support of the State in its war effort. That is a historical attitude, going back to the doctrine of Augustine, which made it legitimate for church people to engage in a just war.[2]

The second attitude is that of the far extreme, which generally passes under the heading of the "pacifist" attitude, denying that there is any such thing as a just war and that, inasmuch as all wars are unrighteous, no Christian can have anything to do with war of any kind.

MR. REDFIELD: And the third group?

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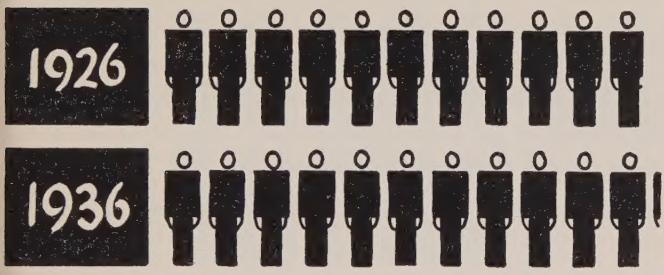
[2] *St. Augustine (354–430 A.D.), an early Christian Church leader is the historic proponent of the doctrine of "the just war."*

CHURCH MEMBERSHIP IN THE UNITED STATES



EACH COMPLETE SYMBOL EQUALS 5,000,000 MEMBERS

ALL DATA IN ILLUSTRATIONS FROM UNITED STATES BUREAU OF THE CENSUS

MR. MORRISON: In between stand those who are perhaps confused. They are unwilling to take either of those positions.

MR. COLWELL: Well, my own feeling is that you need more groups than that.

MR. REDFIELD: Hasn't Morrison included you yet, Colwell?

MR. COLWELL: My feeling is that he hasn't included me. I rather doubt that he has included himself. As I stand in the middle group, I am not confused and perplexed about what ought to be done in regard to the war.

My own position can be briefly summarized: I believe that there are moral and religious values which will be served better by one side's (the side on which we stand) winning the war than they will be served by the other side's winning the war.

MR. MORRISON: I am in the same boat with you on that point, because I am not confused myself. I was going to finish my statement about this middle group by saying that it would include those who are seeking some kind of constructive position in contrast either to the conventional position or to that of the pacifists.

I am personally very much nearer to the pacifist than I am to the conventional position.

MR. COLWELL: As I understand your position, from some of the statements you've made—such as one in a recent editorial that was directed toward the pacifist, to the effect that the Christian cannot practice the teachings of Christ in total war—there is in your position a repudiation of the possibilities of any religious or moral activity on the part of the Christian in wartime.

MR. MORRISON: I think you would agree with me, would you not?

MR. COLWELL: I don't agree on that particular point, because it seems to me that we cannot, as religious people, possibly take any position that reads God and religious activity out of our lives during the days of war.

MR. MORRISON: I want to agree with you on that.

MR. COLWELL: We can't possibly eliminate, we can't divorce, religious activity from as large a part of our living as this war activity is to be. We can't ask God to take a rain-check for the duration of the war.

MR. REDFIELD: You don't agree with that, Morrison?

MR. MORRISON: I *do* agree with that. I agree that God is in this war, but I do not think that he is in it in any way that sanctions the doing of the thing that Christians have to do if they go into this war.

MR. REDFIELD: Perhaps I can put the question to you more directly. Do you think that participation in the war can be, or is, an exercise of a moral and ethical judgment?

MR. MORRISON: No, I do not think so. I think it comes under the heading more of necessity or the judgment of God, if you want to use a theological term, rather than a command of God to do certain things that we regard as righteous or just or moral.

CHURCH EXPENDITURES IN THE UNITED STATES

EACH COMPLETE SYMBOL EQUALS $100,000,000

MR. REDFIELD: I gather that Colwell thinks differently.

MR. COLWELL: That's right! Morrison's position is, then, that we are in the war as a matter of necessity and that the only aspect of God in the war is one of judgment.

My own feeling, however, differs simply because I represent a fairly large group of people whose moral judgment in regard to the war before the war came was that it should be fought and that the victory by one side would represent a gain in the possibilities of goodness in the world.

MR. MORRISON: I don't see how your position differs essentially, then, from the conventional position which I have indicated.

MR. COLWELL: All I am anxious to do is to keep it divorced from that extravagant, flag-waving, rather bloodthirsty type of extreme patriotism which sees all good summed up in the nation. That is, I want to do something different in this war from what I did in the last war.

MR. REDFIELD: What did you do in the last war?

MR. COLWELL: In the last war I was a "four-minute man" in a little church in a village in New York State. Every service of the

church, of whatever kind, had a four-minute speaker who spoke on the virtues of our side, the sins and evils of the other side, and gave what was in effect a harangue designed to recruit the activities of the members of the church for the war effort.

MR. MORRISON: I think the churches in the last war did even worse than that, because most of the preachers devoted their sermons from the pulpit to the interpretation of the war as a righteous and holy thing and even went so far as to use the ideology of Calvary as synonymous with the kind of bloodshedding that was being experienced on the battlefields.

MR. COLWELL: You were preaching then. What were you preaching?

MR. MORRISON: Yes, I was preaching. I confess that I preached a sermon on that very subject and in just about that very way.

MR. REDFIELD: It seems, then, that the situation today is somewhat different from what it was at that time, in that the churches have not, at least so far—*so far*—committed themselves to direct participation in war effort, or what you might call "semimilitary" activities. Am I right?

MR. COLWELL: That's true, but they have to recognize this: It is inevitable that they shall participate. That is, they are in a country at war; they are social institutions; their members are citizens.

MR. REDFIELD: That is the very question we are called upon to discuss, and I take it we should hear what you think about this question.

MR. MORRISON: Before we ask any specific question, I think I ought to enter my objection to Colwell's statement. I would not agree that the Church is so related to the State that it must take part in the war. I do not believe that the Church is at war.

MR. COLWELL: But it's a matter of degree. It isn't an absolu

VALUE OF CHURCH BUILDINGS IN THE UNITED STATES

EACH COMPLETE SYMBOL EQUALS $500,000,000

statement, it seems to me. That is, in some ways and in some activities the Church must cooperate, generally speaking.

For example, in my particular church the church is giving room space and using the energies and devotion of a particular organization inside the church to carry on Red Cross work. And this is contributing to the winning of the war; it is carrying on a war activity. Do you object to the Church's participating to that extent?

Mr. Morrison: I do not object to the Church's doing its own business in the war, even though that functioning may contribute to the winning of the war.

Mr. Redfield: I would raise a somewhat different question. I think it might be asked whether it is the essential business of the Church to receive such groups. The essential business of the Church might be regarded to be religious activity rather than such secular activity.

Mr. Colwell: Don't you think that Red Cross activity would be a religious activity?

Mr. Redfield: I think it's not likely to be.

Mr. Morrison: I would be disposed to take the other view and

say that the Red Cross activity, inasmuch as it is humanitarian, is very closely related to the Christian faith and to the example of Jesus Christ.

MR. REDFIELD: In other words, you would stress the connection between the humanitarian outlook and religion?

MR. MORRISON: Yes, definitely.

MR. REDFIELD: I think that characterizes your position.

MR. COLWELL: The question then is how far the Church should go, to what extent it should participate, in war activities.

MR. MORRISON: That is a good statement of the problem.

MR. COLWELL: Do you feel that we should participate to the extent we did in the last war, in which you were preaching the virtues of martyrdom on the battlefield and I was exhorting my somewhat older contemporaries (who were more than seventeen years old at the time) to enlist?

MR. MORRISON: I definitely think that that was a great mistake and that the Church has paid a heavy price for it in the years following that war.

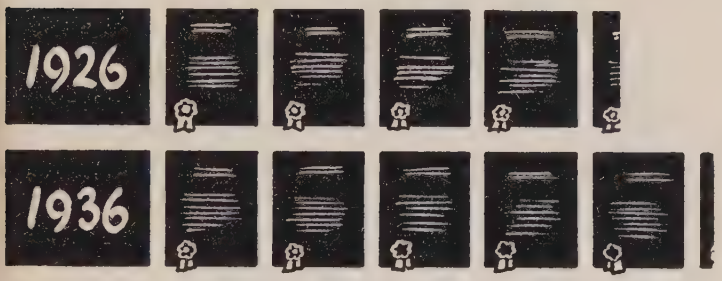
MR. COLWELL: I am very much interested in the radio program to which I listened last night called "This Is War."

MR. REDFIELD: Do you mean the program broadcast under the auspices of the government, the first in a series of broadcasts which were, I think, labeled "propaganda"?

MR. MORRISON: I am very sorry that I didn't hear it. I wish you would tell us something about it.

MR. REDFIELD: I believe the program was put out by the Office of Facts and Figures. It was designed, so far as I could tell from listening to it, to emphasize the iniquities of our enemy, the horrors which their war had brought upon us, and to instil in the listeners

NUMBER OF RELIGIOUS BODIES IN THE UNITED STATES



EACH COMPLETE SYMBOL EQUALS 50 BODIES

a willingness to make great sacrifices in order that the evil (identified with the enemy) should not be extended or repeated.

MR. COLWELL: I was very much interested in the reaction of one of my neighbors, who is a devout church member, to this program. Her reaction was that it was wrong of the government to point that particular program in the direction in which it was pointed. She felt that it was an exhortation to hatred, and as a member of a Christian Church she could not hate nations, and that to insist on hatred as essential to morale is a shortsighted and an inefficient way of building up morale.

MR. MORRISON: Would you agree that it is a legitimate function and right of the Christian preacher, let us say, to protest against that kind of government propaganda?

MR. COLWELL: I certainly would. I would agree that the minister must speak his conscientious convictions, and he must do this in wartime as he does it in peacetime. And he must do it even though there are hostile positions inside his own church. He must speak his own conscientious convictions.

MR. REDFIELD: I'd like to point out that we seem to have two

questions here, although they are related: the question of whether in wartime any instrument of the State should preach hatred of the enemy and the question whether the Church should participate in that effort, if it should be made at all.

Now, on the first question, probably, there is much to be said. For example, on the broadcast that we heard last night Colwell's friend felt that that effort to preach hatred was not justifiable; but we'll hear the opposite position, the view of the government I take it, on March 1, when Mr. MacLeish himself will participate in a University of Chicago ROUND TABLE broadcast.[3]

MR. MORRISON: That will be very interesting to hear.

MR. COLWELL: My own feeling is that there may be arguments that justify the use of hatred in building war morale. I don't know the cogency of such arguments. But I am convinced there are no arguments that will justify the preaching of hatred as an obligation upon church members, upon religious people—Jewish, Catholic, or Protestant.

MR. REDFIELD: I would like to raise a question that seems to me to be a little more difficult. Suppose there is a minister who is conscientiously convinced that the war cannot effectively be won unless we do develop a hatred of the enemy. Should that minister take that view in a sermon, for example, before his congregation? What do you think?

MR. MORRISON: He may do it, but he, in my judgment, would be very disloyal to the Christian ideal and tradition if he did and probably would run the risk of splitting his church.

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[3] *On March 1, 1942, the* ROUND TABLE *will discuss "Propaganda. Good and Bad." The speakers will be Archibald MacLeish, librarian of Congress; Harold D. Lasswell, director of the War Communications Research Project, Library of Congress; and Richard P. McKeon, dean of the Division of the Humanities, University of Chicago.*

NUMBER OF CHURCH ORGANIZATIONS IN THE UNITED STATES

EACH COMPLETE SYMBOL EQUALS 50,000 ORGANIZATIONS

Would you agree that a church ought to be split on the matter of a minister's own private, individual convictions?

MR. COLWELL: My own feeling is that the minister must preach his convictions. And when I talk to young men who are worried about what they should say in the pulpits of their own churches, I feel that I cannot caution them too much. I must be reluctant to say to them, "Now, soft-pedal your own convictions," because the tradition which the great prophets in Judaism and the early Christian preachers have handed down to us is one of an unflinching expression of the right, of the meaning of God for this day and time, as the individual preacher sees it; and he should deliver that message.

MR. MORRISON: But there are ways of delivering it, aren't there, which may be even more effective than for him just to tear loose and offend and alienate the membership of the Church from itself?

MR. REDFIELD: I take it we are agreed that to preach hatred is not the best way for the Church to serve. That seems fairly clear.

But what positive things can the Church do which the war situation particularly gives it an opportunity to do?

MR. COLWELL: It should continue and increase its service to its

individual members; and this is not an exhortation to ministers, especially, but to you who are individual members of churches. We should maintain the services that we render to our fellow church members. These services are not only baptizing the babies and marrying the young people and burying the old people and carrying on the normal services of worship but the presentation of spiritual values.

MR. REDFIELD: That would seem to appeal to me more than any of the others, because it seems to me to be closer to the nature of the Church: the presentation of the spiritual values.

MR. MORRISON: You may not feel that my suggestion is so close to the function of the Church, but I would like to insist that one of the services which the Church should render is directed toward certain minority groups among us.

For example, the conscientious objector. The Church has a very definite stake in the fate of the conscientious objector. In the last war he was treated as a slacker. The Church gathered her skirts about herself in order not to be contaminated by the conscientious objector, and, very largely, he was thrown out of the fellowship of the Church. Now the Church feels a conscience toward the conscientious objector and is making an arrangement for his protection.[4]

MR. COLWELL: Are there other groups of that kind that the Church has a special obligation to serve in wartime?

MR. MORRISON: Yes. I would suggest the loyal aliens, such as Germans, and especially the Japanese, against whom there is arising a very great body of prejudice and prejudicial and hostile action

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[4] *Conscientious objectors are placed in classification IV-E under the Selective Service Act and may be used only in civilian work of national importance. Many churches have established work camps for conscientious objectors in their membership, and the young men themselves or the church membership finance these camps.*

in our American society at this time. The Church has an obligation to them.

And, beyond that, I would suggest that the Church has a tremendous obligation, to which I think it hasn't yet awakened, to the starving people of Europe. They are dying in Athens, we are told, at a rate of from seven hundred to two thousand a day.

MR. REDFIELD: That is a much harder question to deal with because, as soon as you consider the possibilities of giving aid to the starving populations of Europe, you raise political and military questions which are quite different.

MR. MORRISON: Yes. But the Quakers are actually doing it, and I don't see why the Quaker example should not be set before the whole Church and the Church itself utilize the technique and the spirit which the Quakers have exemplified.

MR. REDFIELD: I seem to notice a certain difference of emphasis between you two, in that Morrison emphasizes the humanitarian side of the Church, its practical action, and Colwell, perhaps quite not so much so, or perhaps more remotely.

MR. COLWELL: I don't think that is a very fair distinction. I believe the Church should seize its opportunity in wartime to advance the Kingdom of God in society.

MR. REDFIELD: Which is?

MR. COLWELL: In wartime inertia is overcome, and everything is in flux. People are awake. You can't be stopped by the appeal to let sleeping dogs lie because all the dogs have been awakened; and changes are now possible. Change is in the air, and if the Church is devoted to good causes, it should appeal for them now, since it has a better chance of being heard.

MR. MORRISON: I think Redfield is quite wrong when he indicates a difference between you and me on that score. We are very much agreed, and I am quite sure that I am as fully committed to

the work for the individual which you have indicated as anyone can be.

MR. REDFIELD: I didn't mean to say that there was a categorical disagreement between you gentlemen but that you placed a somewhat slightly different emphasis. It seems to me that Morrison tends to emphasize practical action somewhat more than Colwell, who emphasizes the fundamental values of the society, although you would both agree that both should be done.

MR. MORRISON: Right!

MR. COLWELL: I think that's true.

I would urge upon us not only that we should seize this opportunity to speak as religious people—Jewish, Protestant, and Catholic—against such antireligious attitudes as racial prejudice, anti-Semitism, or the failure to give to the Negroes their just share in the participation in the nation's effort today but that we should try to change attitudes on these points. We can do this much more effectively in wartime than we could before, because in wartime the old slowing-up processes can be overcome better, and we can say: "This isn't only religion; this is patriotism; the nation needs all the resources of the Negro and the Jew as well as of the Gentile."

MR. REDFIELD: In other words, there is less resistance to reform in wartime than there is in peacetime.

MR. MORRISON: And I would like to add that perhaps this whole humanitarian undertaking of the Church should be regarded under the larger conception of the Church as a world-wide institution.

MR. COLWELL: Before you get into that, Morrison, I would like to say further that the basic change that the Church needs to urge upon its people is the substitution of the ultimate value that religion has to give for the simple dollars-and-cents definition of good things which is so predominant in the members of the Church.

MR. REDFIELD: Less concern with bathtubs and refrigerators and modern automobiles?

MR. COLWELL: That's right! The concern which is expressed by church members in regard to the war is much too financial. We are going to suffer by taxes.

What we need is a reinforcement of values, a much larger emphasis upon spiritual values that root out of the rich religious tradition that we possess.

MR. REDFIELD: That rings very true to me, Colwell, when you talk along that line.

MR. COLWELL: But I do not wish to keep Morrison from saying what he thinks about the larger outlooks of the Church.

MR. MORRISON: I only wanted to indicate the obligation of which every Christian church and every individual Christian ought to be conscious, namely, an obligation to the whole Church which exists now, not merely in Britain and the United States and Germany, but also in Japan. We ought to have our program and our attitudes considerably defined by just that fact.

MR. REDFIELD: Do you think the Church has a special role in connection with the formulation of the peace?

MR. MORRISON: I do, indeed, and I believe that now is the time to be thinking about the kind of peace that the Church ought to support after the war is over.

MR. COLWELL: I agree with Morrison that it is important for us to think now about the peace, but I hope we won't think we can draw up the details of a peace or that we can draw maps now of what the world is going to look like after the fighting is over. What we need to do is change some of our basic attitudes—to realize that you and I and other church members and church workers must affirm our belief in a brotherhood of nations as well as in a brotherhood of man; to emphasize the need for international cooperation,

whatever may be the pattern in which it is set up after the war, so that we won't retreat after this victory and so that isolationism will be a sin in religious circles after the war is over.

MR. MORRISON: I agree with that thoroughly, although I would like to add this consideration: It ought to be a critical cooperation which the United States is asked to take and not merely a cooperation on any kind of plan that comes to us in the name of peace.

MR. COLWELL: I think that's true. And the Church and we as individual members should keep its and our critical faculties very much alive, but we should realize certain basic things.

It means to me as an individual that I can't look ahead, for example, to a peace that is framed a week after war is over which will solve all the problems that have led up to the war. We must look ahead over a long period of time. It means that I must be very patient and have a faith that will endure successive disappointments even after the war. So, I'll look ahead—if it takes five years to win the war—to twenty-five years to win the peace.

And the churches should be encouraging, and my fellow church members should be reinforcing, my awareness of this long-term difficulty in regard to peace.

MR. MORRISON: It is absolutely necessary for us in preparing our minds for this peace to recognize the importance of the points of view of other nations as well as of our own.

MR. REDFIELD: I wonder if you two churchmen will allow a layman to comment on the very interesting observations and statements you have made?

Speaking as a layman, I would say, in brief, that it seems to me you have taken a very large order on the Church.

MR. COLWELL: Do you think we have taken too large an order?

MR. REDFIELD: I think you have taken onto the Church more than the Church can properly do. I gather the impression that you

want the Church to maintain and strengthen its services to the individual, to give protection to certain disadvantaged groups, to advance all sorts of fundamental and important reforms in society, to develop a world-wide sense of church participation, and to write the next peace.

Now, that seems to be a large order; and, more than that, the emphasis seems to be curiously missing.

MR. COLWELL: What is the emphasis?

MR. REDFIELD: If you'll forgive me, what I seem to miss is some focus of emphasis upon the religious and moral functions of the Church. It seems to me that one might very well ask if the Church is most useful if it spends a great deal of its energies in practical action and in reforming society in this corner or that corner.

MR. MORRISON: Wouldn't you admit that it is a fundamentally spiritual enterprise to prepare the mind of the Church for the kind of peace that will be just and durable?

MR. REDFIELD: I think it depends entirely upon how it's done. Again I venture to speak as an outsider. If you deal with immediate and political issues, I should say it probably would not be spiritual. But if you simply contribute to the problem of making the peace a definition of the ultimate moral and religious values which the Church stands for, and let the members of the congregation work out the details in their political capacities as citizens, then I think the Church is really useful.

MR. MORRISON: I would like to be associated with that idea. That expression is my own thought exactly.

MR. COLWELL: My feeling is that it is exceedingly important for the Church to be the Church; and as the Church it has this allegiance to certain high spiritual values. It should affirm them with courage, conviction, and as challengingly and dramatically as it can. And the individual church members should proclaim them to one

another and should cultivate the habit in these days of war of examining one another's lives. Are we really trying to live according to these principles and in terms of this loyalty?

MR. REDFIELD: Exactly! And one might add that the strength that the individual should have in these times and the support which the Church can give to morale can come best by having the Church assist in the development in each individual of that moral conviction for his actions, so that he will find that he is not acting merely selfishly but acting in accordance with religiously supported principles.

MR. MORRISON: I would accept that statement thoroughly but with this addition: That you can't quite get attitudes without some imagery of the possible implementation of those attitudes.

MR. COLWELL: The specific thing to be done; the job to be done tomorrow.

MR. MORRISON: Something specific must be done in order to define the attitude.

MR. REDFIELD: We seem to be in agreement that the Church today is less committed to direct participation in the war effort, so the question we are discussing is a relevant and timely question.

Furthermore, there seems to be agreement that the essential functions of the Church are religious and moral and that, as long as the Church stays in that field, it is safe.

There are some minor differences of opinion or emphasis—"emphasis" is probably the better word. Morrison, I think, emphasizes the special role of the Church as humanitarian, whereas Colwell seems to be a little more willing to admit the recognition of the contribution of the Church to the war effort, although he recognizes that it should be the moral support of the war effort that is essential.

But all are agreed that the contribution should be the *function* the Church can best carry on. The Church can be itself and be an aid in the war effort. That seems to be the point.

Mr. Colwell: After hearing us speak the radio audience may be reminded of Job's three comforters and say to us what Job in sarcasm said to them: "No doubt but ye are the people, and wisdom shall die with you."[5]

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[5] *Job 12:2.*

OBJECTIVE QUESTIONS FOR EXAMINATION

The answers to the following questions may be found in the text of the broadcast, and page references are provided to assist in locating the answers.

*

1. What attitude toward the war did the Methodist bishops state in December, 1941? Pages 2–3.
2. What does Mr. Morrison think are the three attitudes of the people in the Church today with reference to the war? Page 4.
3. What was the attitude of the churches toward war during World War I? Pages 7–8.
4. What attitude did the Church take toward the conscientious objector in the last war? What attitude is the Church taking toward conscientious objectors at the present time? Page 14.
5. What are some of the things that Mr. Colwell says the churches can do in wartime to advance the Kingdom of God in society? Pages 15–16.

QUESTIONS FOR ANALYSIS AND DISCUSSION

The following questions of wider scope, intended for discussion, are suggested by the broadcast, and answers may be found in the literature on the subject listed in the section "Suggested Readings," found on page 24.

*

1. In your opinion what seems to be the attitude of the churches toward the war? Are church members supporting the war in their capacity as citizens or in their capacity as church members? How important is church support of the nation's war effort?

2. Should the churches contribute to morale by supporting the present war as a "righteous" war? Should the ministers with that conviction preach hatred of the enemy? How effective is hate as the basis of morale? Can the churches preach hate and retain their influence in the future?

3. What are the churches doing about pacifists and conscientious objectors? What is the position of the churches in regard to conscience and the war?

4. What are some of the effects of war on the churches? Will the war weaken church influence? Will it cause a religious awakening and a strengthening of the churches? Would you call the present war a "religious" war?

5. What should the churches do in wartime? Should they urge social and racial tolerance more strongly? Should they lend their facilities and organizations to Defense Bond drives, salvage campaigns, victory gardens, civilian defense, etc.?

6. Should the churches attempt to influence public opinion and attitudes on the coming peace? Should churches confine themselves to clarifying and emphasizing the religious and moral values?

7. How can the churches best preserve their distinctive character while contributing to the winning of the war?

SUGGESTED READINGS

AMES, EDWARD S., "Morale and Religion," *American Journal of Sociology*, November, 1941. *A historical analysis of the relations between morale and religion.*

BRITTAIN, VERA, "Say 'Yes' to God; 'No' to the State!" *Christian Century*, February 11, 1942. *An English pacifist's views on the war.*

"The Christian and the War," *Christian Century*, January 28, 1942. *The dilemma of the pacifist and the nonpacifist.*

LOWENSTEIN, H., "Christian World Revolution," *Atlantic Monthly*, January, 1942. *An argument that the present war is a religious war.*

MACKAY, JOHN A., "The Church in This Land at War," *Religious Digest*, February, 1942. *A scholar states his idea of what should be the position of the Presbyterian Church toward the war.*

A Message to Our Fellow Christians. New York: Federal Council of the Churches of Christ in America, 1941. *A statement of the church's attitude in wartime, adopted by the Executive Committee, December 30, 1941.*

"The Parish and the War," *Christian Century*, December 24, 1941. *A statement of what Mr. Morrison believes to be the responsibility of the minister in wartime.*

"Recruiting the Churches," *Christian Century*, January 7, 1942. *A strong statement against the Church's becoming a pawn of the State in aiding the war.*

"Religion," *Newsweek*, December 29, 1941, and February 2, 1942. *Report on activities and attitudes of the churches toward the war.*

"Religion," *Time*, December 8, 22, and 29, 1941, and January 5 and 19, 1942. *Current news about churches and the war.*

"Restraint and Modesty in the Pulpit," *Christianity and Crisis*, January 26, 1942. *A plea: "Let us, who are of the day, be sober."*

Note to Educators:

More and more teachers are reporting the effective use of ROUND TABLE transcripts in the study of contemporary problems. In a world of swiftly moving events only materials of this kind, designed for this use, can provide the basic study materials for classroom work in social studies, world-affairs, and community life courses.

Since 1938 the University of Chicago ROUND TABLE has received the support of the Alfred P. Sloan Foundation—established to promote the wider dissemination of information of an economic nature. In addition to the ROUND TABLE, the Foundation has aided the Public Affairs Committee, which publishes pamphlets on current problems; the Tax Institute at the University of Pennsylvania, which reports on new tax problems; and the New York University Film Library, which distributes documentary films on important contemporary issues.

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For information on how to obtain these new teaching materials write: The Editor, NEW TOOLS FOR TEACHING, Room 6328, 30 Rockefeller Plaza, New York, N.Y.

The Listeners' Round Table . . . .

Letters to the ROUND TABLE *frequently contain interesting and illuminating side lights on the subject matter discussed on the air. These comments are from letters received following the broadcast-discussion of "Labor Policies in Wartime," February 8, 1942.*

*

All Groups

I agree with one of the speakers on the labor question who said that the closed-shop policy was virtually a monopoly on the services of labor. Such a policy is not for the common good, especially during wartime. If government at a time of war can draft into military service millions of fine young men, then it should have a right to draft the productive facilities of industry and the services of labor with the right to fix the compensation to both industry and labor. A price-fixing control program that does not include all groups will not be effective in preventing inflation.

A. I. A., Minnesota

*

The General Public

I was surprised, even disappointed, because all three speakers failed to name the "general public" as a third party in arriving at a solution of the problem. Management has a high business mortality; labor on account of our faulty setup has been more or less immune to this mortality, which makes the situation one-sided. Neither have rights or should have rights paramount to the general public, and in practice those in government positions do not always fully represent the public. Public officials should not be confused with "government."

N. E., Pennsylvania

*

Required Listening

I am a student at the University of Tulsa and have been a ROUND TABLE fan for some time. As a matter of fact, a requirement in a course in contemporary world affairs in which I am enrolled is a weekly condensation of the facts and arguments brought to light by the ROUND TABLE experts.

Thank you for a grand insight on national and world affairs. . . . .

J. L. J., Oklahoma

*

Freezing Profits

Why was no attention given to the portion going to industry? What are their percentage of profits; what plans or agreements are being made

with industry concerning advancements on the construction of plants, their repayments, etc.? It seems to me that in a discussion of labor policies some attention should be given to the freezing of profits if you are suggesting the freezing of wages.

H. L. W., Missouri

Profits

I am wondering why, in discussing the open and closed shop, wages and hours, sacrifices and lowering standards of living for workers, there was no reference made to excessive profits.

H. V. O., Missouri

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LISTS

OF 1938-40 TRANSCRIPTS STILL IN PRINT WILL BE SENT UPON REQUEST. STUDENTS AND TEACHERS WILL FIND THESE ISSUES TO BE VALUABLE COMMENTARIES UPON EVENTS OF THE PERIOD.

Nos. **1941**

149. *Morale: First Line of Defense?*
150. *Can Capitalism Defend America?*
152. *Can the Americas Be Invaded?*
153. *Guns or Butter?*
154. *Dilemma in the Far East*
155. *How To Fight Nazi Propaganda*
156. *The Decline and Fall of the Roman Empire*
157. *Strikes and National Defense*
158. *Defense Economics*
159. *Should We Convoy to Britain?*
161. *War Aims and Peace Aims*
162. *Which Road for America?*
163. *Lessons from Europe's War*
164. *The Effect of the Blitzkrieg on the Economic Order*
165. *Defense and America's Health*
166. *Roosevelt* vs. *Hitler*
167. *Polls and the Crisis*
168. *Where's Bunker Hill?*
169. *War against the Middle Classes?*
170. *The Crisis and Your Pocketbook*
171. *America and the German-Soviet War*
172. *Soviet Russia at War*
173. *Our Liberties*
174. *Blueprint for Hemisphere Defense*
175. *Should America Clear the Seas of the Nazis?*

Nos.

177. *Defense: Who'll Pay the Piper?*
178. *Japan: Setting Sun?*
179. *National Unity*
180. *Weapons of Economic War*
182. *Crisis of Capitalism*
183. *Freedom of the Seas*
185. *New Frontiers in Education and Research*
186. *Anti-Semitism*
188. *Economics of Blitzkrieg*
189. *Showdown with Japan?*
190. *Science and War*
191. *Defense Inventory*
192. *The Philippines*
193. *Little Business: What Now?*
194. *Labor's Responsibility in Defense*
195. *Canada: Neighbor at War*
196. *Civil Rights and "Public Danger"*
197. *Manpower: The Key to Victory*
198. *What Does Rationing Mean?*

1942

199. *Morale: Ours and Theirs*
200. *How To Meet the Menace of Inflation*
201. *Censorship*
202. *How United Are the Americas?*
203. *Are We Overconfident?*
204. *Labor Policies in Wartime.* February 8

ALL ROUND TABLE TRANSCRIPTS CONTAIN ADDED FACTUAL MATERIAL IN THE FORM OF GRAPHS, MAPS, PICTOGRAPHS, FOOTNOTES, BIBLIOGRAPHIES, ETC.

ROUND TABLE NETWORK OF 102 STATIONS

2:30 P.M. EASTERN WAR TIME

City	Call Letters	Kilo-cycles	City	Call Letters	Kilo-cycles
Allentown, Pa.	WSAN	1470	Lima, Ohio	WLOK	1240
Altoona, Pa.	WFBG	1340	Manchester, N.H.	WFEA	1370
Asheville, N.C.	WISE	1400	Miami, Fla.	WIOD	610
Atlanta, Ga.	WSB	750	New York, N.Y.	WEAF	660
Baltimore, Md.	WBAL	1090	Norfolk, Va.	WTAR	790
Boston, Mass.	WNAC	1260	Philadelphia, Pa.	KYW	1060
Buffalo, N.Y.	WBEN	930	Pittsburgh, Pa.	KDKA	1020
Charleston, S.C.	WTMA	1250	Portland, Me.	WCSH	970
Charlotte, N.C.	WSOC	1240	Providence, R.I.	WJAR	920
Cleveland, Ohio	WTAM	1100	Raleigh, N.C.	WPTF	680
Columbia, S.C.	WIS	560	Richmond, Va.	WMBG	1380
Columbus, Ohio	WCOL	1230	Rochester, N.Y.	WHAM	1180
Dayton, Ohio	WING	1410	Savannah, Ga.	WSAV	1340
Detroit, Mich.	WWJ	950	Schenectady, N.Y.	WGY	810
Florence, S.C.	WOLS	1230	Springfield, Ohio	WIZE	1340
Grand Rapids, Mich.	WOOD	1300	Tampa, Fla.	WFLA	970
Greenville, S.C.	WFBC	1330	Washington, D.C.	WRC	980
Jacksonville, Fla.	WJAX	930	Wilmington, Dela.	WDEL	1150
Johnstown, Pa.	WJAC	1400	Winston-Salem, N.C.	WSJS	600
Lakeland, Fla.	WLAK	1340	Zanesville, O.	WHIZ	1240

1:30 P.M. CENTRAL WAR TIME

Amarillo, Texas	KGNC	1440	Louisville, Ky.	WAVE	970
Birmingham, Ala.	WBRC	960	Madison, Wis.	WIBA	1320
Bismarck, N.D.	KFYR	550	Mankato, Minn.	KYSM	1230
Bristol, Tenn.	WOPI	1490	Memphis, Tenn.	WMC	790
Chicago, Ill.	WMAQ	670	Minneapolis and St. Paul, Minn.	KSTP	1500
Duluth, Minn., and Superior, Wis.	WEBC	1320	New Orleans, La.	WSMB	1350
Eau Claire, Wis.	WEAU	1070	Oklahoma City, Okla.	WKY	930
El Paso, Texas	KTSM	1380	Omaha, Neb.	WOW	590
Evansville, Ind.	WGBF	1280	Pittsburg, Kans.	KOAM	810
Fargo, N.D.	WDAY	970	Rochester, Minn.	KROC	1340
Fort Wayne, Ind.	WGL	1450	St. Cloud, Minn.	KFAM	1450
Fort Worth, Texas	KGKO	570	St. Louis, Mo.	KSD	550
Hattiesburg, Miss.	WFOR	1400	San Antonio, Texas	WOAI	1200
Indianapolis, Ind.	WIRE	1430	Shreveport, La.	KTBS	1480
Jackson, Miss.	WJDX	1300	Sioux Falls, S.D.	KSOO	1140
Kansas City, Mo.	WDAF	610	Springfield, Mo.	KGBX	1260
Kingsport, Tenn.	WKPT	1400	Terre Haute, Ind.	WBOW	1230
Laurel, Miss.	WAML	1340	Tulsa, Okla.	KVOO	1170
Little Rock, Ark.	KARK	920	Wichita, Kans.	KANS	1240

12:30 P.M. MOUNTAIN WAR TIME

Albuquerque, N.M.	KOB	1030	Phoenix, Ariz.	KTAR	620
Billings, Mont.	KGHL	790	Pocatello, Ida.	KSEI	930
Boise, Ida.	KIDO	1380	Salt Lake City, Utah	KDYL	1320
Bozeman, Mont.	KRBM	1450	Tucson, Ariz.	KVOA	1290
Butte, Mont.	KGIR	1370	Twin Falls, Ida.	KTFI	1270
Denver, Colo.	KOA	850	Yuma, Arizona	KYUM	1240
Helena, Mont.	KPFA	1240			

11:30 A.M. PACIFIC WAR TIME

Fresno, Cal.	KMJ	580	San Francisco, Cal.	KPO	680
Los Angeles, Cal.	KFI	640	San Diego, Cal.	KFSD	600
Medford, Ore.	KMED	1440	Seattle, Wash.	KOMO	950
Portland, Ore.	KGW	620	Spokane, Wash.	KHQ	590
Sacramento, Cal.	KFBK	1530			

STATIONS CARRYING ROUND TABLE BY TRANSCRIPTION

Cincinnati, Ohio	WSAI	1360	10:30 P.M. E.S.T.
Milwaukee, Wis.	WTMJ	620	4:00 P.M. C.S.T.

What Should We Teach Our Youth Now?

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A UNIVERSITY OF CHICAGO ROUND TABLE BROADCAST

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FEBRUARY 22, 1942

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FLOYD REEVES, Director of the American Youth Commission; Professor of Administration, University of Chicago

GEORGE F. ZOOK, President, American Council on Education

RAY LYMAN WILBUR, President, Stanford University

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SUGGESTED READINGS

COWLEY, W. H., "Broad Issues behind Education and National Defense," *Vital Speeches,* January 15, 1942.

HUTCHINS, ROBERT MAYNARD, "Education for Freedom," *Harper's,* October, 1941.

SWING, RAYMOND GRAM, "Peace, Power, and Education," *Survey Graphic,* July, 1941.

Youth and the Future. (American Youth Commission Report.) Washington, D.C.: American Council on Education, 1942.

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